

A
S E R M O N
PREACHED BEFORE THE
H U M A N E S O C I E T Y.

[Price One Shilling.]



A
S E R M O N
PREACHED AT
ST. DUNSTAN's in the WEST,
On SUNDAY, APRIL 29,
AND AT
ST. MARY ABBOTTS, KENSINGTON,
On SUNDAY, JULY 15, 1781,
For the BENEFIT of the
H U M A N E S O C I E T Y,
Instituted for the
RECOVERY of PERSONS apparently DEAD
by DROWNING.

By J A C O B D U C H É, M. A.
RECTOR of CHRIST CHURCH and ST. PETER'S
in PHILADELPHIA.



L O N D O N :

PRINTED FOR THE SOCIETY,
By JAMES PHILLIPS, George-Yard, Lombard-Street ;
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M D C C L X X X I.



T O
JONAS HANWAY, Esq.

A MEMBER OF THE
HUMANE SOCIETY,

Eminent for his PHILANTHROPY,

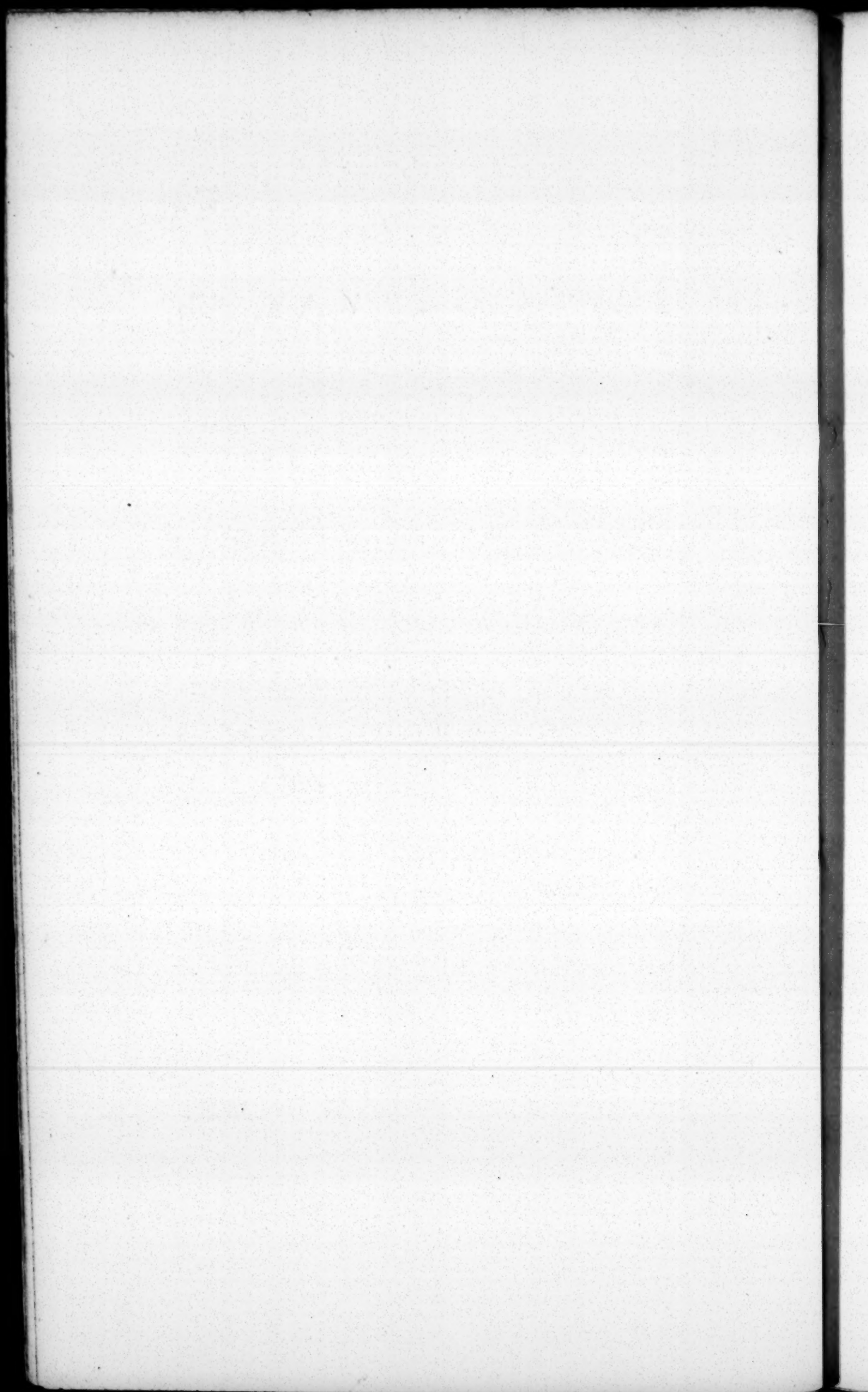
And well known as the

AUTHOR or PATRON of some of the most
useful and charitable Institutions of
which his Country can boast ;

This S E R M O N

Is most humbly inscribed by

THE AUTHOR.



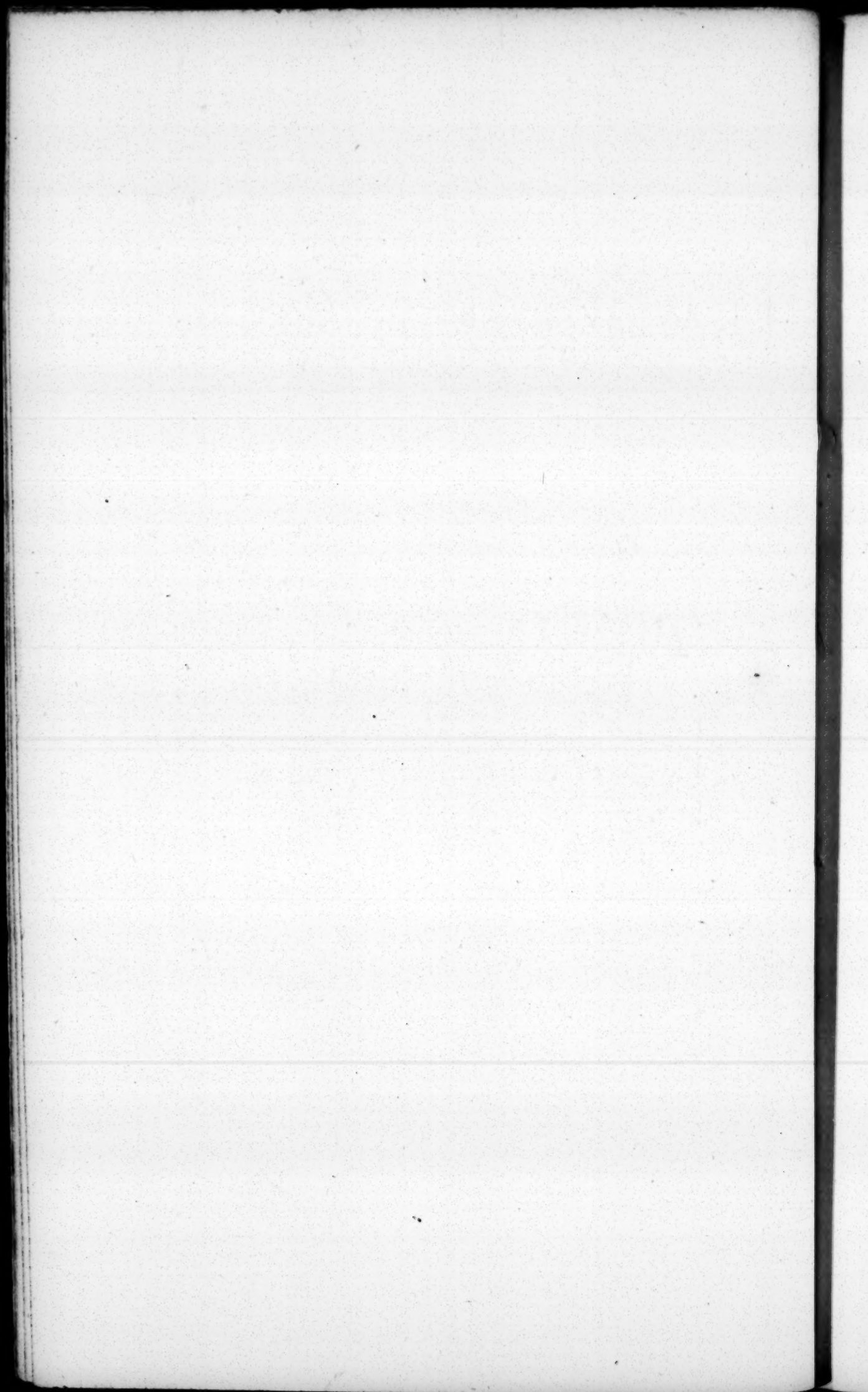
ANNIVERSARY MEETING OF
THE SOCIETY.

1st May 1781.

Ordered unanimously,

THAT the Thanks of this Society
be given to the Rev. Mr. DUCHÉ,
for his excellent Sermon preached in
Favour of this Institution, and that he
be requested to publish the same.

W. HAWES, Secretary.



JONAH, CHAP. ii. VER. 5, 6.

“ THE WATERS COMPASSED ME A-
“ BOUT, EVEN TO THE SOUL : THE
“ DEPTH CLOSED ME ROUND A-
“ BOUT, THE WEEDS WERE WRAPT
“ ABOUT MY HEAD : I WENT
“ DOWN TO THE BOTTOMS OF THE
“ MOUNTAINS ; THE EARTH WITH
“ HER BARS WAS ABOUT ME FOR
“ EVER ; YET HAST THOU BROUGHT
“ UP MY LIFE FROM CORRUPTION,
“ O LORD MY GOD ! ”

THIS passage of scripture gives us a lively, but awful idea of that species of human distress, for the relief of which, the BENEVOLENT SOCIETY, whose Anniversary we are now met to commemorate, was originally instituted.

A

The

The address to the Almighty, from whence the words are selected, not only contains a minute description of that scene of horror, in which the Prophet Jonah had been involved, but expresses also a grateful sense of his complete and happy deliverance, a resolution of future obedience, and an acknowledgment, that “ Salvation is of the Lord.”

The case of Jonah cannot, in every particular, be applied to the objects of this charity. There are many circumstances, however, in his short, but interesting history, which will afford an useful lesson for general practice. They may also have a tendency to improve and heighten the gratitude of those, who, though they have not suffered exactly after the similitude of his sufferings, or experienced the same mode of deliverance, might nevertheless adopt many passages in this prophetic book.

In

In speaking, therefore, upon this subject, I shall explain and apply as many circumstances, both general and particular, as the usual length of a sermon will permit.

The Prophet Jonah had received a message from God, to go and bear his testimony against the flagrant abominations of the Ninevites, and to accompany it with the severest denunciations of the divine displeasure.

We too, my brethren, have received a message from the Most High. We are commanded to bear a perpetual testimony in our lives and conversation, against all the evil propensities, which we bring with us into the world, which are the sad consequences of human apostasy, and which, if indulged, will interrupt our intercourse with Heaven, whilst we are here, and shut us out from its transcendent glories hereafter.

Like the Prophet, however, we are too generally disobedient to the heavenly instruction. Instead of “going to Nineveh, and crying against it”—instead of applying to ourselves those awful denunciations of judgment and misery, which are recorded in scripture against every species of vice and corruption—like Jonah, we “flee from the presence of the Lord; we go down to Joppa, and embark there for Tarshish.” We engage in such pursuits, as are altogether inconsistent with the end of our being, and the kind intimations of our God: and, that we may enjoy the visionary scene of worldly satisfaction without interruption or remorse, and be out of the noise of any alarming danger, “we go down to the sides of the ship,” impose silence on the Divine Monitor within, and seal up our spiritual senses in a slumber, that too often proves fatal to our souls.

Divine

Divine Love, however, pursued the flying Prophet: It pursues also every flying sinner—With all the affectionate tenderness of the most affectionate parent, it administers chastisement, where favour hath been ineffectual, withdraws its heavenly smile, and frowns the wayward child into compliance and submission.

The heavens gather blackness—the storm rises with increasing rage, and beats upon the tottering bark—all is uproar and confusion—nature and her elements are called to execute the commands of nature's God—the trembling mariners hasten to the sleeping Prophet, and thunder in his ears the alarm of instant destruction—"What meanest thou, "O sleeper? Arise, and call upon thy "God!"

Similar to this are those affectionate, yet awful visitations of Heaven, which are intended to rouse slumbering mortals

from spiritual insensibility. From whatever quarter the stroke proceeds, however various the methods which the God of Love employs for this benevolent purpose, the language of every dispensation is still the same.

Whether sickness or affliction be the means—whether the alarm is occasioned by an emaciated body, or a mind borne down by sorrow and distress—by the loss of fortune, or the loss of friends—by convictions of guilt within, or apprehensions of danger from without—in each, in all of these, it is the voice of God speaking through the dispensations of his Providence, and saying to every sinner—“ What meanest thou, O “ sleeper ? Arise, and call upon thy “ God !”

No doubt the Prophet was exceedingly alarmed at the situation in which he found himself, on being roused from
his

his slumbers. The rage of the storm, the terrors of the mariners, and the awful summons which they had just pronounced, added to the stroke of conscious guilt, which his breast undoubtedly sustained from a reflection on his late disobedience, must have thrown him into the deepest consternation.

A ray of light, from its eternal source, opened to his soul a view of its dark and comfortless state. He recognized the heavenly intimation, clearly discerned the cause of the tempest, and earnestly entreated the reluctant mariners to cast his rebellious nature into the raging deep, as the only means of assuaging its violence, and restoring a calm.

And is not this always the case? Must not this be the case of every soul, that is truly roused from its spiritual lethargy? The first operation of the Divine Spirit is to “convince us of sin,” to make

us sensible of our natural depravity, and our consequent darkness and misery. By whatever means this blessed event is brought to pass, reluctant nature shudders at the operation. If the stroke, however, takes effect; if we hear and obey the voice of Heaven, we immediately “rise and call upon our God;” we give up every evil temper, which had hitherto withstood the commands of Heaven, to be cast into the sea; we acknowledge the fitness and propriety of the divine dispensation; we devoutly address ourselves to our heavenly Father, and sincerely pray, that his work of Love may be completed, that his “kingdom may come,” and his “will may be done” with respect to our earthly as well as our heavenly part: and though tribulation, and sorrow, and temptation, may for a while be our portion; though, like the Prophet, we may be “buried in the waters,” shut out from the light and comfort of Heaven, yet are we willing
to

to submit to all this, that our inward man may be emancipated from the bondage of his corrupt companion, and landed safe on the shore of an eternal world.

It is true, even the severest dispensations are sometimes ineffectual : they may rouse, but not reform ; they may terrify, but not produce submission. The evil and corrupt nature of man must be dealt with, as the mariners did with the Prophet : it must be cast into the sea—or the rage of the storm will never cease.

Every vicious desire, every unlovely passion, must be abandoned, or virtue, holiness, and love, cannot make their appearance in the human heart. Of this every real Christian must be sensible, from that wearisome conflict, which he daily experiences betwixt the flesh and the spirit—And of this he will,
in

in some degree, be still sensible, till death dissolves the tie, totally delivers him from his body of flesh and blood, and unveils that body of glory, which hath been growing under an earthly vehicle, and gradually ripening to perfection.

The sufferings of the Prophet seem to have been accompanied with those salutary effects, which the Providence of God always intends by his wise and affectionate chastisements. He was humbled—he was penitent for his past error and disobedience—he was prepared to execute chearfully the important commission, which he had impiously slighted and rejected before,

His chastisement, indeed, was singular; the manner of his preservation under it, and of his deliverance from it, was supernatural. This, like many other events, under the Old Testament dispensation,

penfation, had not only a literal fenfe, but a typical and prophetical reference. One was fulfilled in his own person—the other in that illuftrious and adorable Redeemer, in whom all the law and the prophets centered: “As Jonah was
 “three days and three nights in the
 “whale’s belly, fo was the Son of man
 “three days and three nights in the
 “bowels of the earth.”

There are other peculiarities with which the chaftifement of Jonah was marked, fuch as, its not being fent in the ordinary courfe of Providence, but inflicted as an immediate punifhment for an act of difobedience—his retaining both his outward and inward fenfes, whilft he was overwhelmed by the waters, fo as to be able to view the horrors of his fituation, and to pray to the Almighty for deliverance. Thefe are peculiarities which will not admit of a general application, though they may
 have

have a deep and important spiritual meaning.

There are few, however, to whom the words of the Prophet, which I have made choice of for my text, may not, in some respect or other, be applied :

“ The waters compassed me about,
 “ even to the soul: the depths closed
 “ me round about, the weeds were
 “ wrapt about my head: I went down
 “ to the bottom of the mountains: the
 “ earth with her bars was about me
 “ for ever; yet hast thou brought up
 “ my life from corruption, O Lord my
 “ God !”

In expressions, similar to these, tho’ in a figurative sense, we find danger and distress of every kind, spiritual as well as temporal, often described in scripture. Job, speaking of the number and severity of his calamities, says: “ They
 “ came

“ came upon me as a wide breaking in
 “ of waters ; in the desolation they
 “ rolled themselves upon me.” David
 frequently speaks of his sufferings under
 the same expressive figure : “ All thy
 “ waves and thy billows are gone over
 “ me—Save me, O God, for the waters
 “ are come in unto my soul—I sink in
 “ deep mire, where there is no stand-
 “ ing—I am come into deep waters,
 “ where the floods overflow me—Thy
 “ wrath lieth hard upon me, and thou
 “ hast afflicted me with all thy waves—
 “ If it had not been the Lord, who
 “ was on our side, then the waters had
 “ overwhelmed us, the stream had gone
 “ over our soul. God sent from above :
 “ he took me, he drew me out of many
 “ waters.”

In this strong and lively metaphorical
 sense, the expressions of my text may
 be applied to human adversity in all
 its various forms : and I should sup-
 pose,

pose, that there is scarcely one in this assembly, who hath not experienced in the course of his life some such deliverance from bodily or spiritual danger, as might have led him to say in the language of the Prophet : “ Yet hast thou brought up my life from corruption, O Lord my God !

But “ there are some standing among you,” in whom the several circumstances of the Prophet’s situation, mentioned in my text, have been, not figuratively, but literally exemplified. “ There are some standing among you,” who may be said to have “ tasted death,” and whose lives, nevertheless, have been “ brought up from corruption,” by a merciful and gracious Providence.

To you, then, my brethren,* who have been so remarkably favoured of Heaven, I am led to make a particular

* A number of men, women and children, who had been recovered, attended divine service, and were placed in a gallery opposite to the preacher.

appli-

application of this passage. For “ you
 “ have been compassed about by the
 “ waters, even to the foul : the depths
 “ closed you round about ; the weeds
 “ were wrapt about your head : you
 “ went down to the bottoms of the
 “ mountains : the earth with her ever-
 “ lasting bars was about you : yet have
 “ your lives been brought up from cor-
 “ ruption by the Lord your God.”

You have had, in your own persons,
 the most convincing proof that could
 be given of the uncertainty of human
 life. “ The sun ariseth,” says the Psal-
 mist, “ and man goeth forth to his work
 “ and to his labour until the evening.”
 But alas ! how many are there to whom
 the evening never comes, whose sun
 goes down at noon, and leaves them in
 the darkness of death ?

Such, or nearly such, my brethren,
 has been your situation. You probably
 “ went forth to your work and to your
 “ labour,”

“labour,” in the full confidence of health, and took a chearful leave of your dear families or friends, with an assurance of returning to them at the usual hour. But the adversary of mankind met you on the way—“ Because your foot slipt,” he was prepared to triumph over you. He marked you for his prey. His icy hand chilled the fountain of life, and stopped the genial current in your veins. In that dread moment, had not Heaven graciously interposed, and called the Friends of Humanity to your aid, you must have continued at the bottom of the waters, with your “ heads wrapt “ in the weeds,” till raised and returned, cold and breathless for ever, to your lamenting friends.

But blessed be God ! scarcely was your danger announced, than your relief appeared : the prey was snatched from the hands of the devourer. By the timely application of skill imparted from
above,

above, your seemingly lifeless clay was reanimated, and your deliverers brought you home on their shoulders rejoicing.

What return, then, will you make unto the Lord your God, for thus “ bringing up your life from corruption ?” Will you not “ enter into his “ gates with thanksgiving, and into his “ courts with praise ? Will you not be “ thankful unto him, and speak good “ of his name ?”

Even the heathen, we are told, after any signal escapes or deliverances, hung up their votive tablets in the temples of their gods. Public acts of thanksgiving for mercies received, our pure and holy religion enjoins. But neither votive tablets, nor public acts of thanksgiving, are sufficient to express a proper gratitude for the distinguishing mercies you have received.

B

Inscribe

Inscribe them, therefore, in indelible characters, on the living tablets of your hearts ; read the inscription daily in your closets ; let it assist and animate your devotions in the house of God. In the moment of weakness, and on the sudden attack of powerful temptation, turn to it as your faithful monitor : it will remind you of your duty ; it will, by God's grace, enable you to resist every evil passion, and to check every sinful suggestion ; and it will help your soul to reflections like these :

O my God ! after having received such singular and unmerited favours at thy hands ; after having been taught, by a most awful dispensation of thy Providence, the instability of human things, the vanity of depending upon myself, upon mine own health or strength for a moment's preservation of my fleeting life ; after having been snatched from the grasp of death, by the instruments
of

of thy goodness ; after thou hast, “ in
 “ love to my soul, delivered it from the
 “ pit of corruption ;” shall I be so lost
 to every sense of gratitude, so un-
 mindful of the great debt of love, so
 regardless of my own spiritual and best
 concerns, as to suffer myself to be en-
 snared by the wiles of the tempter, to
 listen for a moment to his sinful sug-
 gestions, or to transgress, in one single
 point, thy righteous laws ?

No—let me rather consider myself as
 risen from the dead, as called by thy
 grace to a more than common strictness
 and purity of life. Let my future con-
 duct prove, that thy awful warnings and
 most merciful interpositions have not
 been lost upon an ungrateful wretch ;
 but that my heart is more and more
 entendered by recollection, and more
 and more united to Thee, my Lord, my
 Life, and my Deliverer !

Such reflections as these, daily and hourly recurring to your minds, will certainly be an excellent preservative from the snares of the world, and the deceitfulness of sin. But above all, my brethren, remember that you are fallen creatures, endowed with a capacity of being redeemed from the bondage of an earthly life to the illustrious privileges of an heavenly one. Live, therefore, above the world. Consider yourselves as strangers and pilgrims upon earth. Rise superior to its childish fashions, its mean and ignoble pursuits. Assert the dignity of your redeemed nature; and “glorify God with your bodies and
 “with your spirits, which are the
 “Lord’s.” The world is, indeed, a tempestuous ocean, whose “billows
 “rage and swell.” Be it your grand concern to secure yourselves a place in the ark of Christ’s church; and thus, “being stedfast in faith, joyful through
 “hope, and rooted in charity,” you
 will

will soon pass the waves of this raging and restless sea, and finally come to the land of everlasting life and peace.

And now, ye honoured Patrons, Friends and Directors of a SOCIETY justly called HUMANE, permit me to congratulate you on that spirit of Philanthropy, which prompted you to engage in an undertaking so salutary to your species, as well as on the astonishing success with which Heaven hath crowned your labours of love.

Those rescued captives from the watery grave, to whom I have just addressed myself, with a numerous train of fellow-sufferers, under similar circumstances of danger, are living testimonies of the utility and efficacy of this institution.

Your beneficence hath not been confined to the recovery of those, who

were apparently drowned, but hath been extended to various other cases of seemingly sudden death. If you have not been able to arrest the sacrilegious hand of the gloomy suicide in its desperate attempt on his own life, yet, where the attempt has been made, you have seasonably interposed, and prevented any mortal effects. And it must give particular pleasure to a Christian audience, to be told, that none of those, whom you have thus rescued out of their own hands, have ever repeated the horrid attempt.

Your publick accounts inform us, that, since the commencement of this institution, in the year 1774, above 300 persons have been preserved from imminent danger of *drowning*, and from other kinds of sudden and accidental deaths; that the greater part of these were in the prime of life, and no inconsiderable

considerable number were of the rising generation.

I honour the zeal and industry with which you have prosecuted this laudable design. I have traced with delight the rapid progress you have already made; and I feel a pleasing confidence, that when this respectable audience, and the public in general, are made acquainted with the extent of your wishes, and the difficulties you labour under in the accomplishment of them, their hearts and their hands will be open liberally to encourage and support you.

Be it known, then, to all who are here assembled, and to the whole community, that the present funds of this excellent Society are by no means adequate to the execution of their plan. An immense expence attends what they have already undertaken; and what they

wish to undertake, calls for large additional supplies.

They wish, in the first place, to complete their design, by appointing medical assistants, and extending their rewards through every part of the country. These rewards have been hitherto promised only for the recovery of the drowned. They have, however, frequently been paid to those, who have been so happy as to succeed in other cases, where life was apparently extinguished by accidental suffocation, or attempts of suicide. They wish, therefore, as these premiums have had so happy an effect, to dispense them throughout the whole kingdom, that their fellow-subjects, in every part of it, may neither be without proper medical assistants, nor sufficient motives to encourage them to fly to the relief of their neighbours in time of need.

They

They wish, in the second place, to make their method of treatment as universally known as possible. For this purpose, they have already distributed, at a great expence, thousands of pamphlets, containing the most useful and approved directions on this subject; the good effects of which have been experienced, and respectfully acknowledged, in different parts of this kingdom. This practice they are desirous of supporting, and of these pamphlets they would willingly enlarge the distribution.

Lastly, Another improvement of their benevolent plan, which must give the highest satisfaction to every sincere and pious Christian, hath lately been suggested by an eminent and worthy physician,* who, in the true spirit of Christianity, wishes to see the temporal mercies and deliverances of mankind rendered subservient to their improvement in the spiritual and divine life; and that

is,

* Dr. LETTSOM.

is, “ that a Bible, together with some
 “ little book of spiritual instruction and
 “ advice, should be presented to each
 “ recovered person, as a perpetual me-
 “ morial of the mercies such person
 “ hath received.” This may be of
 much use indeed, as the greater part of
 those, whose lives have been saved, are
 obliged to earn their daily bread by em-
 ployment on the waters ; and few of
 them, it is to be feared, have had any
 serious thoughts of their eternal salva-
 tion.

Such are the noble and exalted pur-
 poses, which the HUMANE SOCIETY
 are anxious to accomplish. But they
 declare themselves incompetent to these
 purposes, unless their views should be
 more warmly patronized, and more libe-
 rally encouraged, by those, to whom
 Providence hath afforded abilities to
 assist them in an undertaking so truly
 beneficial to mankind.

After

After this true and just information of the amazing success wherewith their labours have been attended, the extent of their benevolent desires, and the insufficiency of the means of carrying them into execution, need I make use of any further arguments to engage your patronage and support ?

Turn your eyes, however, once more, towards that happy group, whose countenances speak such sentiments as I have not language to express ; and then realize to yourselves the situation of their families or friends, both at the moment of danger, and the moment of deliverance. The scenes were *real*—Imagination cannot paint them too strong—Think that you hear the shrieks of an affectionate wife, or the lamentations of a tender parent—

Save my husband, ye Lovers of Humanity !—Restore him, if ye can, to
these

these widowed arms!—He was the only stay and support of myself and my helpless babes—We are lost for ever without him—In preserving his life, ye preserve ours also!—

Haste, fly to the relief of my sinking child!—Oh, he is gone!—Snatch him, if ye can, from the devouring deep—Breathe into him once more the breath of life—Lay him upon this bosom panting with anguish—and let his dear heart beat the return of life to mine!

It is done—the Lovers of Humanity attend—the divine art, the gift of Heaven, is successfully employed—the spark is rekindled—the flame gradually spreads through every part, illuminates the countenance, and imparts life and action to every organ of the body—The affectionate wife is overwhelmed with joy—the tender parent melts into tears of gratitude and love!

O Saviour

O Saviour of the world! thou Redeemer of lost souls! Rekindle, we beseech thee, that spark of thine own heavenly life, which lies buried in the depths of depraved nature! By thy gracious Providence thou hast restored to dying mortals their earthly powers and faculties! Complete the glorious deliverance, by the restoration of thy Divine Image to their hearts!

Receive us all into thy healing and redeeming hands! Warm our frozen breasts with thy benignant ray! Inspire us with thine own Spirit of Love! Make us “ready to give, and glad to distribute” to the wants and necessities of our suffering brethren!

Take this benevolent Institution under thy gracious protection—Increase the number of its friends and patrons—and by increasing their knowledge and abilities, render it more extensively useful!

Dispose

Dispose the hearts of those, who are here assembled before thee, to contribute chearfully and liberally to its support and enlargement : and grant, that they may all experience the full force of those gracious expressions of thine ; that “ it is more blessed to give, than “ to receive.”

T H E E N D.

A N
H Y M N

Sung in the Course of Divine Service before

THE HUMANE SOCIETY,

At ST. DUNSTAN's in the WEST,

On SUNDAY, APRIL 29, 1781.

The Words by Mr. BICKNELL; and the Music by
Mr. DUNCOMBE, Organist of the said Parish.

CHORUS.

GREAT Source of Good! Almighty Pow'r!
From Thee our Blessings flow:
To thy parental Care, each Hour,
Some Benefit we owe.

SOLO.

When Troubles overwhelm the Mind,
Or when Diseases pain,
From Thee, if ask'd, we Succour find;
Thou kindly dost sustain.

SOLO and SEMI-CHORUS.

Thou canst restore exhausted Breath,
And rescue from the Grave;
E'en from the very Jaws of Death,
Thy pow'rful Arm can save.

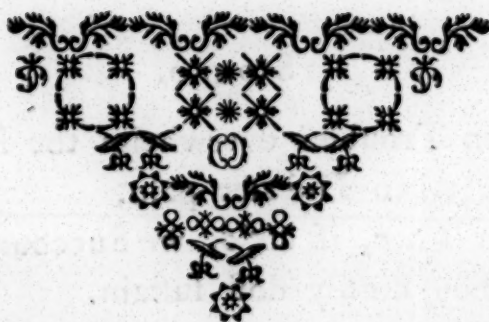
SOLO

SOLO and CHORUS.

For tho' beneath the Surge we lie,
The vital Heat all fled ;
Thy Goodness can new Warmth supply,
And raise again the Head.

CHORUS.

Thy Love, as boundless as thy Might,
Through all thy Works extends ;
By Sea, by Land, by Day, by Night,
Restores, supports, defends !



A
L I S T
OF THE
D I R E C T O R S.

MR. ALDERMAN BULL,
(One of the Representatives of the City of *London*)
P R E S I D E N T.

JAMES HORSFALL, Esq. F.R.S.
T R E A S U R E R.

DR. COGAN and DR. HAWES,
I N S T I T U T O R S.

N. B. Those marked with **, have subscribed two or more Guineas;—those with ***, are perpetual Directors; those marked with †, have served the Office of Steward.

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The

The Y E A R 1778.

Restored from apparent Death Twenty-nine Persons.

Dr. Houlston, of Liverpool, communicated the present Year to the Secretary the Particulars of three Persons, whose Lives were saved there, by using the Means laid down by the Humane Society; Dr. Dawson, of Coldstream, restored a Child; Mr. M^cQueen, of Ipswich, recovered an only Son; and Mr. Crutwell, of Bath restored three Persons, namely, A. T. a young Woman, who had committed the horrid Crime of Suicide; Mr. Layton's Child, and Mr. Williams's Son, aged seven Years.—This Gentleman concludes his Letter addressed to Dr. Hawes, with the following Words: “ I am happy to say, “ Sir, that to the Institution of the HUMANE SOCIETY, I believe every one of the Patients owe “ their Lives; for without proper and immediate “ Assistance they would not have recovered.”

The Y E A R 1779.

Restored from apparent Death Twenty-two Persons.

Dr. Houlston, of Liverpool, communicated the Particulars of the Cases of three Persons, whose Lives were saved by the Methods recommended by the Humane Society. A Child restored by John Groves, Esq. A Boy recovered by Mr. Baker. James Farrell, a private Marine on board his Majesty's Ship the America, by Mr. Anderson the Surgeon, who concludes his Letter as follows: “ In three “ Instances of Success I have experienced the benign “ Effects of the Society's Undertakings.”

The

The Y E A R 1780.

Eighteen Persons, who were apparently dead, were recovered by the MEDICAL ASSISTANTS of the Humane Society.

Mr. M'Aulay restored a Child; Mr. Bromfield restored a Man, who was suffocated in a Well; Mr. Yate restored A. N. the Particulars communicated by Mr. Oldham, of Manchester. Mr. Thompson, of Rochester, restored to Life W. Clark, a Child. "It was four Hours before Signs of returning Life were evident." Mr. Thompson further adds,— "If I had not corresponded with Dr. Hawes, the Child would have been committed to the Grave, as I should never have thought of such resolute Perseverance with so little apparent Success for so many Hours."

The Reports for the Years 1774, 1775, 1776, 1777, 1778, 1779 and 1780, give a circumstantial Account of the Recoveries from apparent Death; the Preservations, and likewise Instances of Success communicated by the Faculty in different Parts of the Kingdom. The Reports for the Years 1779 and 1780 are just published.

Of seventeen Cases at Liverpool (the Particulars of which were received from Dr. Houlston in 1779, but omitted, by Mistake, in our Reports for 1779 and 1780) four were preserved, and five recovered from Drowning, viz.

Thomas Vyse, ten Minutes in the Water, speechless.
A middle-aged Man, two Minutes; and

Thomas Jones, ten Minutes, both insensible.

John Wright, Farmer, seven Minutes, apparently dead.

Dorothy Harrison, several Minutes, insensible.

At

At Liverpool, out of seventeen Cases communicated by Dr. Houlston, eleven were recovered or preserved from Drowning.

The preceding Instances of Restoration to Life prove to a Demonstration the Practicability of recovering those who are to all Appearance dead; and ascertain a very affecting and humiliating Truth; “that hundreds might have been restored, and have remained to this Moment a Blessing to their Connections, and to the World, if such an Institution had been earlier established in these Kingdoms.”

A large Number of Advertisements, containing the Methods of Treatment alone, are printed, in order to be dispersed through various Parts of the Kingdom, especially in Sea Ports, and Towns contiguous to large Rivers, in order to diffuse a Knowledge of the Means of assisting Persons in such critical Situations.

A Silver Medal was voted in the Year 1777 to the Medical Assistants, or any other Gentlemen, who have been the happy Instruments of Restoration to Life, as an Acknowledgment of their Skill and generous Affiduity.

The SOCIETY pay their REWARDS in the following Manner:

FOUR GUINEAS, whenever Life has been restored.

TWO GUINEAS, in every unsuccessful Attempt, provided the Mode of Treatment prescribed by the Society has been used Two Hours.

ONE GUINEA to Publicans, &c. who receive the Bodies readily into their Houses.

F

To

To such as are inclined to become Benefactors by Will, the following Form of a Legacy is recommended :

Item, *I give and bequeath unto A. B. and C. D. the Sum of* *to be*
raised and paid by and out of my personal Estate and Effects, which by Law I may or can charge with the Payment thereof, upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer (for the Time being) of a Charity, called or known by the Name of THE HUMANE SOCIETY, instituted in the Year 1774; which said Sum I desire may be applied towards carrying on the benevolent Designs of the said Charity.

N. B. Giving Land, or Money, or Stock, by Will, to be laid out in the Purchase of any Estate for charitable Uses, will be void by the Statute of Mortmain; but Money or Stock may be given by Will, without being directed to be laid out.

SUBSCRIP-

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FOR THE

HUMANE DESIGN OF RECOVERING
PERSONS APPARENTLY DEAD BY
DROWNING OR SUFFOCATION, &c.

are received by

Mess. LANSTON, POLHILL, TOWGOOD,
and AMORY, Clements-lane

JAMES HORSFALL, Esq. Middle Temple

Dr. HAWES, Palsgrave Place, Strand

Mr. ROWLEY, at the London Coffee-house

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FIVE GUINEAS, or more, at One Payment,
constitute a perpetual Director.

ONE GUINEA per Annum constitutes an An-
nual Director.

*** The HUMANE SOCIETY was introduced
into this Kingdom in the Year 1774, so that in less
than Eight Years *Seven hundred and Twelve Accidents*
have come under the Notice of this Charity; and
Three hundred and Nineteen Persons have been happily
snatched from the watery Grave, restored to their
Families, and to Public Utility.

*** The DIRECTORS of this INSTITUTION
are extremely desirous to complete their Design, by ap-
pointing Medical Assistants throughout the Kingdom,
and extending their Rewards not only to every Part of
the Country, but also to a Recovery in various Instances
of sudden Death. But it is impossible to accomplish a
Work of Humanity so noble and extensive, unless their
Views should be more warmly patronized, and more
liberally encouraged by those to whom Providence hath
afforded the Power, as well as the Inclination, to assist
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By DISEASE or ACCIDENT, it is *apparently*
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By W. HAWES,
Physician to the SURREY DISPENSARY,

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INSTITUTORS of the HUMANE SOCIETY.



